Nahnu Anşārullāh

January - April 2021; Jumādá al-Awwal - Sha‘bān1442, (Vol 22, Issue 1)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Magazine of Majlis Anşārullāh, Canada

Arabic Qasīdah by the Promised Messiah[as]
A sign from God

Hazrat Mirzā Ghulām Ahmad[as], the Promised Messiah and Mahdi wrote the Arabic Qasīdah [lyric poem] in his book Ā'īna'-e-Kamalāt-e-Islām addressing the Holy Prophet Muhammad[sa], expressing his love for him and praising him for his high moral and spiritual qualities, his beauty, his beneficence and the spiritual revolution that he brought about in the lives of pre-Islāmic Arabs who were plunged in the darkness of evil and were a decadent society. About this Qasīdah, the Promised Messiah[as] wrote:

"This is a wonderful and beautiful Qasīdah full of literary elegance and fine jewels of the Arabic language and is written in praise of my master and leader of both worlds—Hazrat Khātamun Nabiyyīn Muhammad[sa]. To write this Qasīdah was not possible due to my weak and humble nature—whatever I have stated is from Allah. The literary excellence, the interesting dialogue, and the fascinating and comprehensive words in which you find uniqueness and rarity are not a product of own effort; but even then, Allah has given me supremacy over the writers who are masters of the pen, and this is a sign from my God for people of knowledge. I have expressed this matter for the sole purpose that I may be rewarded for being thankful, and so that I should not be counted among the ungrateful."

The Promised Messiah[as] further stated:

"If any person committed this Qasīdah to memory, Allah would bless such a person's memory. He also said: This Qasīdah has been accepted by Allah, and Allah has informed me that whoever memorises this Qasīdah and repeats it constantly, such a person's heart would be granted a deep love for me and for Prophet Muhammadsa and I will reward him with nearness to me."

(Ā'īna'-e-Kamalāt-e-Islām, Rūhānī Khazā'in, vol. 5, pp. 590-591)

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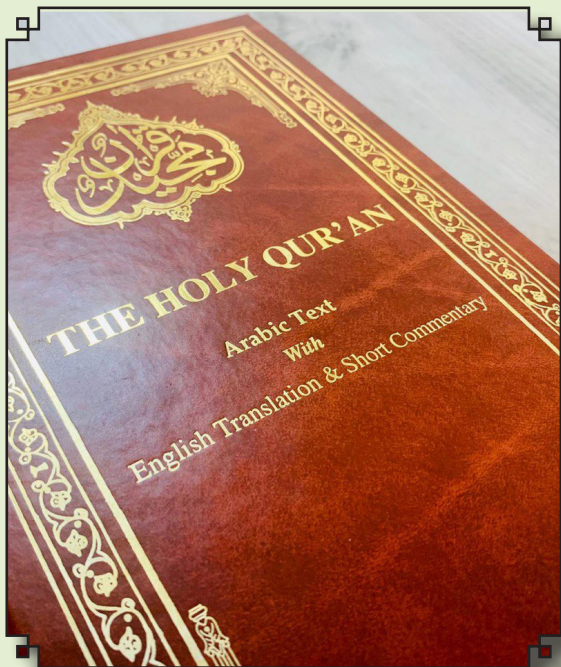
HOLY QUR'ĀN

يٰۤاَيُّهَا النَّبِىُّ اِنَّاۤ اَرۡسَلۡنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ
نَذِيۡرًا ﴿٤٦﴾ۙ وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذۡنِهٖ وَ سِرَاجًا
مُّنِيۡرًا ﴿٤٧﴾ وَ بَشِّرِ الۡمُؤۡمِنِيۡنَ بِاَنَّ لَهُمۡ مِّنَ
اللّٰهِ فَضۡلًا كَبِيۡرًا ﴿٤٨﴾

O Prophet[sa], truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner, And as a Summoner unto Allah by His command, and as a Lamp that gives bright light. And announce to the believers the glad tidings that they will have great bounty from Allah.

(Chapter 33, Al-Ahzab, Verses 46-48)

HADĪTH

عَنِ ابْنِ أَبِي لَيْلَى، قَالَ قَالَ لِی كَعْبُ بْنُ
عُجْرَةَ أَلاَ أُهْدِی لَكَ هَدِيَّةً قُلْنَا يَا رَسُولَ
اللَّهِ قَدْ عَرَفْنَا كَيْفَ السَّلاَمُ عَلَيْكَ فَكَيْفَ
نُصَلِّی عَلَيْكَ قَالَ "قُولُوا اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ۔

Ibn Abi Laila narrates “Ka’b bin Ujrah said to me: ‘Shall I not give you a gift?’ We said: “O Messenger of Allah (ﷺ), we know about sending salams upon you, but how should we send salah upon you?” He said: O Allah, bless Muhammad and his people, as You did bless Abraham and his people- You are indeed the Praiseworthy, the Exalted. O Allah, prosper Muhammad and his people, as You did prosper Abraham and his people- You are indeed the Praiseworthy, the Exalted.

(Sunan Nisai Kitab Sahv; Bāb Nauo Aakhar)

The Holy Prophet Muhammad[sa] in the words of the Promised Messiah[as] and his Holy Khulafā

Hazrat Masīh Mau'ūd[as]

It is my belief that if, leaving the Holy Prophet[sa], peace be on him, aside, all the Prophets who had preceded him had combined to perform the task and to carry out the reform which the Holy Prophet[sa] performed and carried out, they would not have been able to do so. They had not the heart and the strength which had been bestowed upon the Holy Prophet[sa]. If anyone should say that this shows disrespect towards the other Prophets, he would be guilty of uttering a calumny against me. It is part of my faith to honour and respect the Prophets, but the Holy Prophet's superiority to all other Prophets is the principal part of my faith and my whole being is saturated with it. It is not within my power to exclude it. Let my unfortunate opponent, who is sightless, say what he pleases, but our Holy Prophet[sa], peace be on him, performed a task, which all the others combined together, or separately, could not have performed. This is Allah's grace which He bestows upon whomsoever He so wills.

(Malfūzāt, Vol. II, p. 174)

Hazrat Khalīfatul Masīh I[ra]

It should be remembered that Khulq (Morals) is not the name of gentleness, forbearance, and humility, as it is often understood. Rather, Kulq is the name of the states of internal perfections versus the external strengths of man. And all these were found in the Holy Prophet Muhammad[sa]. Allah states this in another place in the Holy Qur'ān:

لَقَدۡ كَانَ لَكُمۡ فِیۡ رَسُوۡلِ اللّٰہِ اُسۡوَۃٌ حَسَنَۃٌ

i.e. that for the sake of morals, this Prophetsa is the perfect model. Follow his model (Sunnat).

Hazrat 'Aishara was asked about the morals (Kulq) of the Prophetsaw. She stated:

كَانَ خُلُقُهُ القرآن

That his morals were in line with the Holy Qur'ān. The Holy Prophet Muhammadsa was the exalted teachings of the Holy Qur'ān personified! Those people who seek the example of the Holy Prophet[sa], should pay attention to this statement by Syeda 'Aishara.

(Haqā'iq-ul-Furqān, Vol 3, Page 177)

Hazrat Khalīfatul Masīh II[ra]

It is in this respect that our Holy Prophet[sa] has risen above all the prophets. There can be no denying, for instance, that Jesusas was a true and great Prophet of God, but we can not say that he was or could be an exemplar to all times and all kind of people. We know that Jesusas did not marry. He cannot, therefore, serve as an exemplar to married people, in the problems and responsibilities of the domestic life. Nor did he become king that kings today can claim him as one of themselves and as an exemplar to them in problems of government. But the Holy Prophet Muhammad[sa], we have been told, is one among ourselves. Among the poor, poor; among the rich, rich; among the kings, a king; among the subjects, a subject; and among the oppressed, an oppressed one; in short, he is one among ourselves whatever our conditions and circumstances are. It seems though God, in this verse, has addressed all mankind and said "O, my people whatever your calling, rank or position, there is none amongst you whose peculiar condition have not been reproduced in one form or another in the life of Muhammad[sa] the Prophet.

(Muhammad[sa]: The Kindred to Humanity page 4-5)

Hazrat Khalīfatul Masīh III[ra]

In the Holy Qur'ān, Allah addresses the Holy Prophet Muhammadsa:

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيۡمٍ

That you are firmly established on great, high morals. (In Arabic, the word عَظِيۡم is used for something so great, that it cannot be surpassed.) The Holy Prophetsa was given the station of خُلُقٍ عَظِيۡم from Allah. So grand that its affects will reach the entire world and the entirety of mankind will accept them. Its grandeur can be well estimated by the fact that by following خُلُقٍ عَظِيۡم, the Holy Prophet Muhammadsa was able to gain the highest state of nearness to his compassionate God. Every person who follows the footsteps of the Holy Prophet Muhammadsa will surely be blessed with an exalted rank according their own potential.

(Anwār-ul-Qur'ān, Vol 3, Page 507)

Hazrat Khalīfatul Masīh IV[ra]

اگر خواہی دلیل عاشقش باش
محمدؐ ہست برہان محمدؐ

i.e. If you ask for arguments of Muhammad's truthfulness, I say to you "become a lover of Muhammad[sa]", Muhammad[sa]

himself is proof to his beauty. Have beautiful people ever been asked for arguments of their beauty? Beauty in itself is an argument! The Holy Prophet Muhammad[sa] was an assemblage of beauty. Arguments will not help you reach anywhere. But observe and become a lover. This is the answer for us today, the same answer that this saint gave long ago. Every difficult point in understanding or adopting from the personality of the Holy Prophet Muhammad[sa] becomes easy once you begin to fall in love with his character. Become familiar with that, study it with a keen eye, attach your heart to it, increase invoking Durood Shareef. When we reflect upon our daily activities, the favours of the Holy Prophet Muhammad[sa] upon us are so enormous that the study of anything else is not required. Any excess study is for merely adding further beauty to our lives. Otherwise, every goodness and beauty that you observe in your daily life, you received it from the Holy Prophet Muhammad[sa]. There is no beauty in your character that has not already gushed forth from the fountain of Muhammad[sa]. It is the favour of the Promised Messiah[as] that he also drank from this fountain and became wholly devoted to it, and then called us and showed us its way. The Holy Prophet Muhammad[sa] is the fountain head of all beauty.

(Khutabāt-e-Tāhir, Vol 6; Page 653)

Hazrat Khalīfatul Masīh V (May Allah be his helper)

This is our Holy Prophet[sa] who, due to the love of Allah, truly manifested Allah's attributes in himself. At another place, the Promised Messiah[as] says, "He loved God to the extreme and he was extremely compassionate towards fellow human beings." It was due to his intense love for Allah that he loved God's creatures. He could not bear to see them in pain. God treats His servants under the divine attributes of Grace and Mercy. How can it be that the person whose sole purpose, whose every action and inaction was to win the pleasure of Allah, would not treat God's creatures in the same manner as God would? His compassion, mercy, and love for God's creatures were so intense that Allah has recorded them in the Holy Qur'ān in the verse that I have recited at the beginning: Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is compassionate, merciful

(Ch. 9; Verse 128)

(Friday Sermon: February 23, 2007)

"I have been made to understand that of all the Messengers, the one who gave the most perfect and purest of teachings full of wisdom, and the one who exhibited in him the noblest of human qualities, is the Holy Prophet Muhammad, our lord and master, may peace and blessings of Allah be upon him."

(Arba'īn, No. 1: Rūhani Khaza'īn, Vol. 17, p. 345)

Love of the Holy Prophet Muhammad[sa] for his Creator

(Syed Mobarak Ahmad, Edmonton, Canada)

Every Muslim knows that the Holy Prophet Muhammad[sa] was a man of compassion and love for his fellow men! He was a loving husband, a loving father and a loving friend of all his companions. His love was not just of expression but was accompanied by action. His love for humanity knew no limits and he extended his love to all – whether they were rich or poor, man, woman or child - he would do his utmost to help to relieve their pain and suffering.

However, if his love for mankind was of a nature that no other person in history could even come close to, it was his love for Allah which was even greater. His love for Allah reached such an extreme, that it dominated his body, his soul and his heart. We all know he spent his entire life in search of his one true love - Allah the Almighty. In the Holy Qur'ān, the Holy Prophet Muhammad[sa] is called an excellent exemplar for everyone to follow. This is not only true in the example he set in his love for mankind, it is even more evident that the Holy Prophet Muhammad[sa] was an excellent exemplar in his worship of Allah, in his honour of Allah, in his obedience of Allah, in his faithfulness to Allah and in his discharge of his duty to Allah. All these aspects of his love demonstrate that no one in history can match the Holy Prophet Muhammad[sa] in his love for his Creator, Allah.

Before we delve deeper into how the Holy Prophet Muhammad[sa] showed his love for Allah throughout his life, it is worth noting that no human being suffered so much at the hands of evildoers or suffered so much tragedy and heartbreak in his life. Such hardships can harden an ordinary man's heart and make him turn away from Allah, but this was not the case with the Holy Prophet[sa] of Islām.

The Holy Prophet Muhammad[sa] was orphaned even before his birth when his father Abdullah passed away. In a most excruciating event, his beloved mother Hazrat Amina died before his very eyes in the desert when he was just a child aged six. The young child Muhammad[sa] and a maid buried his mother. Then he walked away while looking back towards the grave of his mother saying, "My mother, my mother". The tragedies did not end here. Prophet Muhammad's[sa] grand father Abdul Mutallib took him under his care, but his loving grandfather too passed away only two years later.

Yet, despite all this, the Holy Prophet Muhammad's[sa] search for his beloved Allah began when he was a young man and his love for his Creator only grew and grew.

Throughout his childhood and as a young man, despite living in the corrupt, cruel and immoral society of Mecca, he had a deep and loving connection with his Creator. This is clearly proven from the fact that he never took part in any of the evil and foolish practices of his fellow Meccans. He abhorred idolatry and its practices, even though it was an overwhelming part of Meccan life. Instead, he revolted against the beliefs of the Meccans, and he would take solace in Cave Hira, outside of Mecca. What would he do there? He was not just distancing himself from idolatry, he was seeking nearness to his Creator. He would spend many days at a time in the worship of Allah. It was truly the highest and noblest expression of Prophet Muhammad's[sa] love for his Creator. He gave himself up to Allah and Allah accepted his sacrifice. In a historic occasion while in Cave Hira, he received Allah's response to the love of His servant. Allah rewarded him with the mantle of Prophethood, the responsibilities of a Messenger, a mission to save humanity and to bring all mankind to gain the nearness of Allah – that which this loving servant had spent all his life seeking; Allah could only give.

To this time, we have witnessed the Holy Prophet Muhammad's[sa] love for His Creator and his love, sympathy and service to his fellow man. After receiving the Divine message from Allah, he amplified his love for Allah with his devotion to his new duty despite the bitter and cruel opposition which was to come.

We have read earlier of the sorrow and heartbreak the Holy Prophet Muhammad[sa] endured in his early years. But this was only preparation for the cruelties he would face as the Messenger of Allah. He and his followers suffered starvation during a vicious boycott at the hands of the Meccans and family and friends met their death as a result. He lost loved ones one after another – his beloved wife

Khadija[ra] and his dear uncle Abu Talib died only one month apart. The Holy Prophet Muhammad[sa] and the early Muslims were persecuted physically and verbally in manners that no believers of Allah have suffered. When he went to Ta'if, after his rejection by the Meccans, to try to call the people of Ta'if to Allah, he was met with taunts and abuses. And even though he left, the miscreants gave him chase and hurled a shower of stones upon him with such ferocity that his shoes were filled with his blood. The disbelievers of Mecca hatched plots to kill him and the persecution of the Holy Prophet Muhammad[sa] and his followers became so severe, some had to first emigrate to Abyssinia, and eventually all remaining Muslims who were able, and the Holy Prophet Muhammad[sa] himself had to leave Mecca. He had to leave his birthplace because of his love for his Creator.

His suffering continued even after his migration. Some of the wives he married after Hazrat Khadijah's[ra] death died during his lifetime and towards the close of his life, he had to bear the tragedy of the death of his son Ibrahim[ra]. Every Muslim is pained at reading of this event and even more pained on hearing the words of the Holy Prophet[sa] when Ibrahimra passed away - "The eyes shed tears and the heart grieves, yet we say not anything that would offend our Lord. Ibrahim[ra], we grieve sorely thy parting. To Allah we belong and to Him shall we all return."

Despite all this pain, suffering and humiliation, the Holy Prophet's love for Allah only grew and grew in sincerity. This can be proven by extraordinary examples of his response to the disbelievers who thought that this love could be purchased for a paltry price. The Holy Prophet Muhammad's[sa] love for Allah was not a display to show the world – it was a part of his soul and flowed in every vein and artery in his body. Let us study a few examples to show the magnitude of Prophet Muhammad's[sa] love for his Creator.

The people of Mecca could not tolerate the pleas of the Holy Prophet[sa] to end their worship of idols and worship only Allah. They continuously put obstacles in his preaching efforts but to no avail. Once they offered to him the most beautiful woman in Arabia if he would just stop his preaching. They sent a delegation to his uncle and guardian, Abu Talib, with a threat. They told Abu Talib that if he could not convince his nephew to give up preaching on the ultimatum of being disowned, they would disown Abu Talib. Abu Talib conveyed this message to the Holy Prophet[sa]. The response of the Holy Prophetsa clearly showed he was driven only by the love of Allah and had no worldly motive in the preaching of the Unity of Allah, as he is often charged by the enemies of Islām. The Holy Prophet[sa] said:

"Do not give up your people, uncle. I do not ask you to stand by me. You may disown me as they have suggested. As for me, the One and Only God is my Witness when I say that if they were to place the sun on my right hand and the moon on my left hand, I would not desist from preaching the truth that God commands."

While Abu Talib was not able to declare his faith in Prophet Muhammad's[sa] message he was most impressed by his nephew's reply and said: "Go thy way; do thy duty as thou seest it; my people may disown me, but I will stand by thee."

It is clear that every action and word of the Holy Prophet[sa] was motivated by his love for Allah. He had more responsibilities than any human in history – the spiritual father, leader and teacher of the Muslims, the head of state of the multi-ethnic town of Medina (and later of all of Arabia) and the husband of the Mothers of the Faithful. Yet he spent most of his time during the day and night in the worship and praise of his greatest love - Allah. After little sleep, he would spend hours at night in prayer till it was time for Fajr prayer at the mosque. He prayed so long that his prayer mat became wet with his tears. He wept so profusely that his breath sounded like a grinding wheel. His feet would get swollen from his standing in front of Allah for so many hours. Hazrat 'Aisha[ra] once asked the Holy Prophet[sa] why he spent so much time in prayers when Allah had already promised him the highest status in heaven. The greatest lover of Allah replied, "If Allah has, by His Grace and Mercy, conferred His love and nearness upon me, is it not my duty in return to be always rendering thanks to Him?"

It is mentioned earlier that, despite the clear evidence that the character and motives of the Holy Prophet[sa] were pure and beautiful, the ignorant enemies of Islām have left no stone unturned to paint this noblest of souls with unfounded allegations of ill motives, falsehood and greed. But there is no doubt that every action of the Holy Prophetsa was governed by his love for Allah. Let us look at how he spent his days, and this will be proven without a shadow of doubt.

The Holy Prophet[sa] recited and taught hundreds of prayers for all occasions, large and small, including:

- For ceremonies of religion and the rituals of daily life
- For waking in the morning and when going to sleep

- For starting a meal and finishing a meal
- For leaving and returning home
- For entering and when leaving the mosque
- For putting on one's clothes and when wearing new shoes
- For mounting his ride
- For sighting of the moon, the falling of rain and during an eclipse

Beyond this, the Holy Prophet Muhammad[sa] constantly begged his beloved Allah for Divine grace, mercy and communion. This was his only desire - the nearness of his beloved Allah.

There were so many prayers emanating from his heart, but we present one prayer here which not only shows how much he loved Allah but also how much he longed for the love of Allah:

O Allah! Grant me Thy love and the love of those who love Thee and the love of those deeds which enable me to attain Thy love. O Allah, make Thy love dearer to me than my life, my family and [dearer to me than] cold refreshing water to a man dying of thirst.

(Sunan al-Tirmidhī Hadith: 3490)

It is important to note that if one loves someone, that love is true if and only if one loves what is dear to your beloved. And, not only did the Holy Prophet[sa] love Allah - he loved the Word of Allah, the Holy Qur'ān. The recitation of the Holy Qur'ān would overwhelm the Holy Prophetsa and bring him to tears. During the month of Ramadān, the angel Gabriel would recite the whole of the Holy Qur'ān to the Holy Prophet Muhammad[sa]. Did the Holy Prophet[sa] ever tire of this? Never! The Holy Prophet Muhammad's[sa] love for Allah and love for the Holy Qur'ān was unshakeable. And whenever he spoke about Allah, his followers felt as if he was in the grip of a passion of love for and devotion to God. Even the enemies of the Holy Prophet[sa] recognized this fact and said, Muhammad[sa] is intoxicated with the love of his Lord.

Another measure of true love is that the lover will never do anything which would displease their beloved or proceed with anything without their beloved's approval. In all his acts, the Holy Prophet[sa] never entered upon any undertaking until he had received the divine command of Allah. The migration of persecuted Muslims from Mecca to Abyssinia is mentioned earlier. Before the migrant Muslims left Mecca upon his direction, they asked him to join them. The Holy Prophet[sa] said he could not do so, as Allah had not commanded him to migrate. The Holy Prophet[sa] could have escaped the persecution at this time too, but, out of his sheer love for Allah, he continued to bear the torture for many more years in Mecca until, at last, Allah commanded him to leave.

Another clear sign of true love is that one cannot bear anyone to say any hurtful words about their beloved. A true lover guards the dignity and honour of one's beloved and defends him or her against any assault and insult. This was the way of the Holy Prophet[sa] in defending Allah – his beloved. Out of many, one historic incident in this respect is presented as an example.

After the Battle of Uhud, the weary Muslim army gathered around the Holy Prophet[sa]. The Meccans, who would spare no opportunity to taunt the Muslims, raised a flurry of hurtful slogans and started to claim that they had, God forbid, killed the Holy Prophet[sa], Hazrat Abu Bakr[ra] and Hazrat 'Umar[ra]. The Holy Prophet[sa] heard these painful claims but forbade the Muslims to respond as he did not want the Meccans to ascertain the situation and attack again. Then, the Meccans started to insult Allah by praising their idol, saying "Glory to Hubal! Glory to Hubal! For Hubal has put an end to Islām." The Holy Prophet[sa] could not bear this insult against his beloved, Allah! Despite the vulnerable condition of the Muslim army, the Holy Prophet[sa] could not tolerate this assault on Allah and asked the Muslims, "Why stand silent and make no reply to this insult to Allah, the Only God?" The Muslim's asked: "What shall we say, O Prophet?" The Holy Prophet[sa] replied, and the Muslims joined him in saying, "Allah alone is Great and Mighty! He alone is High and Honoured!" Such was his love for his beloved.

Another measure of true love is its priority over all other demands and obligations, however legitimate they appear. For the Holy Prophet Muhammad[sa], his duty to Allah came first, no matter what. The history has recorded this at the occasion of the conquest of Mecca that took place after eight years of his migration.

At this historic occasion, the Holy Prophet[sa] could have reunited with friends and family from whom he had been separated. He could have, understandably, visited the graves of his beloved wife Hazrat Khadijah[ra] and his uncle Abu Talib. He could have immediately executed justice to the Meccan leaders who were responsible for the persecution of the Muslims. But what was the first act of the Holy Prophet[sa] on this great day of victory? He exercised his duty to Allah! He went to the Holy K'aba, performed the circuit of it and he directed the demolition of all the 360 idols that had occupied the Holy K'aba and the surroundings. He loved Allah so much and he abhorred idolatry so much because Allah abhorred it and, first and foremost, he had to remove

the symbols of idolatry. Not until he knew Allah was pleased could he be pleased. He had to restore the Holy K'aba to its original purpose, as was established by his beloved Allah and as was prophesized in the Holy Qur'ān - the worship of the One True God.

This was the love of the holy Prophet Muhammad[sa] for his Creator – pure, true and everlasting. And this was love greatly reciprocated by his Creator. Allah promised to the holy Prophet[sa] his blessings without any limit. We read in the Holy Qur'ān that Muslims are to join Allah and His Angels to invoke blessings upon him:

Allah and His angels send blessings on the Prophet[sa]. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.

(Ch.33; Verse 57)

His every breath and action showed his undying love for Allah. His only desire was to gain the nearness of his beloved. He was commanded by his beloved as recorded it in the Holy Qur'ān:

Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of those who submit'.

(Ch.6; Verses 163-164)

This was the example set by the Holy Prophet Muhammad[sa] – the Seal of the Prophets, the Mercy for Mankind, the Best of Creation, the Perfect Man -an example we must all strive to follow. Our objective must be his objective – to seek the nearness of Allah by expressing our unreserved love in our every word and every deed. May Allah enable us to do so, Āmīn.

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"The sublime light which was bestowed on man, i.e., the most perfect among them, was not shared by angels nor by stars; nor was it in the moon, nor in the sun, or in the oceans and the rivers. It was not to be found in rubies or emeralds, nor in sapphires, nor in pearls: It was not in any earthly or heavenly object. It was possessed only by the perfect man, manifested in the most consummate way in the person of our lord and master, Muhammad, the chosen one, the chief of all the prophets, leader of those who live (in the sight of Allah). So, that light was bestowed on that man and likewise, to a degree, on all who in their several ways were similar to him... Sublime grace was possessed in its most perfect and consummate manifestation by our lord and master, the unlettered Prophet, the truthful one, the one whose truth is testified to, Muhammad, the chosen one, peace be on him."

('Ayena Kamālāt e Islām: Rūhani Khaza'īn, Vol. 5, pp. 160-162)

The Status of the Holy Prophet[sa] in the eyes of the Promised Messiah[as]

(Sajid Ramzan, Weston Islington, Canada)

One of the most essential aspects in the life of the Promised Messiah[as] was the unmatched love and devotion that he had for the Holy Prophet[sa]. In today's time, we find that most Muslims believe that the Promised Messiah[as], God forbid, defamed the Holy Prophet's[sa] status. However, the truth is that after studying the passages of the Promised Messiah[as], even a person with little intellect and some honesty would be compelled to admit that the love, obedience, and submission, that the Promised Messiah[as] showed towards the Holy Prophet[sa] can be found nowhere else.

The Promised Messiah[as] lived every moment of his life as a true devotee of the Holy Prophet[sa]. He spent every second of his life and every ounce of his strength in this devotion, so much so that even his close relatives and companions bore witness to this devotion. In one incident, the Promised Messiah[as] was walking alone in Masjid Mubarak while humming something to himself with tears falling from his eyes. When a companion entered the mosque and saw this sight, he inquired as to why the Promised Messiah[as] was so emotional. To this, he (as) replied by saying, "I was reading the couplet of Hassan bin Thabit which he wrote at the demise of the Holy Prophet[sa]." The famous couplet goes as follows:

"O Muhammad[sa], you were [like] the pupil of my eye which has been blinded since your demise. Whosoever may depart henceforth, for I feared your death alone."

The Promised Messiah[as] continued saying "While reading this couplet, I wished in my heart that it was I who had composed this couplet."

(Seerat-e-Tayyiba, Hazrat Mirzā Bashir Ahmad[ra], pp. 22-23)

The tears and emotional state of the Promised Messiah[as] in this incident depicted the real state of his heart, and the love he felt for this Divine Messenger[sa] of God. How strongly did he desire that it was him who had written that beautiful couplet about the Holy Prophet[sa]? So strongly that it brought him to tears and left him in such deep thought. Is it possible then for someone to hold a higher status for the Holy Prophet[sa] than this devotee of his? Certainly not.

Even the son of the Promised Messiah[as], Hazrat Mirzā Bashir Ahmad[ra] described the unconditional love that his father had for the Holy Prophet[sa] stating:

"The Promised Messiah[as] faced all kinds of difficulties and troubles, many a times he had to face a storm of opposition, experienced countless amount of suffering and torment and was [falsely] put on trials for murder. He witnessed the demise of his relatives, close relations, friends and even children and yet never did his close ones ever witness his countenance expressing the state of his heart. However, when it came to the occasion of expressing his love for the Holy Prophet[sa], his eyes flooded with tears."

(Seerat-e-Tayyiba, Hazrat Mirzā Bashir Ahmad[ra], pp. 28-30)

This was the status the Promised Messiah[as] had for the Holy Prophet[sa]. This devotee whose eyes had not shed a tear at the death of his loved ones, nor at the countless sufferings he faced, could no longer control his emotions when it came to expressing his love for the Prophet[sa] of Islām.

The Promised Messiah[as] could not bear to hear a word against the high status of the Holy Prophet[sa]. In fact, he once stated:

"Nothing has caused more pain to my heart than their mockery of the Holy Prophet[sa]. Their hurtful insults and slander against the Holy Prophet[sa] has caused great pain to my heart. I swear by God that if all my progeny and the progeny of my progeny, all my friends, all those who offer their help and assistance to me were killed before my eyes, and my own hands and feet were cut off and the pupils of my eyes were gorged out, and I am to be deprived of all my desires and made to lose my happiness and comforts, it would not pain my heart as it has been pained by the foul attacks made on the noble character of the Holy Prophet[sa]."

('Ayena Kamālāt e Islām: Rūhani Khaza'īn, Vol. 5, p. 15)

These were the emotions of the Promised Messiah[as] when he heard those who opposed the Holy Prophet[sa], utter a word against him. He himself wished to be ridiculed in every way but could not bear to hear even a single word against his Beloved Master[sa]. Moreover, these were not merely meaningless claims he made. In fact, every action of his life was a means to defend the status and honor of the Holy Prophet[sa]. From answering allegations raised against him, to taking part in

debates with his opponents, the Promised Messiah[as] had devoted his entire life to his love for the Holy Prophet[sa]. Out of all Muslims who claim to love the Holy Prophet[sa], only one succeeded in showing this devotion through their actions, and that man is the Promised Messiah[as]. It is narrated by the Promised Messiah's[as] son, Hazrat Mirzā Sultan Ahmad[ra], who at the time had not yet accepted Ahmadiyyat that:

"One thing which I especially saw in my father, that is, the Promised Messiah[as], was that he could not bear to listen to even the smallest thing against the Holy Prophet[sa]. If someone were to say anything against the lofty status of the Holy Prophet[sa], my father's face would turn red, and his eyes would begin to change in anger, and he would immediately leave such a gathering. My father truly loved the Holy Prophet[sa]. I have never seen such love in any other man."

(Seerat-e-Tayyiba, Hazrat Mirzā Bashir Ahmadra, p. 34)

In another incident Hazrat Sheikh Yaqub Ali Irfani[ra] narrated that:

"When I went to England in 1925, I desired to meet Reverend Wight, because this priest had remained a missionary in Batala, and had also met the Promised Messiah[as] many times as well. During their discussions he said: "I noticed one thing about Mirzā Sahib, which I did not like. Whenever an allegation was raised against Prophet Muhammad[sa], he would become upset and his face would change." Upon hearing this, Mr. Irfani made a beautiful remark. He said, "O Reverend! The thing that you dislike, my life remains dedicated to it alone."

(Hayat-e-Ahmad, vol.1, part 3, p.22)

This was the position the Promised Messiah[as] occupied in the devotion of the Holy Prophet[sa]. One that was so rock solid that it was not only felt by his close ones, but also by non-Muslims.

The reflection of the high status that the Promised Messiah[as] held for the Holy Prophet[sa] can be found throughout his writings. It is evident from the books he wrote that he truly held an undeniable and elevated status in his heart for the Holy Prophet[sa]. The Promised Messiah[as] himself described this in the following passage:

"That light of high degree that was bestowed on the perfect many was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad[sa], the chosen one, [peace and blessings of Allah be upon him]."

('Ayena Kamālāt e Islām: Rūhani Khaza'īn, Vol. 5, p. 160)

This was the status of the Holy Prophet[sa] in the eyes of the Promised Messiah[as]. A status which he considered far more valuable than even the most immense treasures of the world.

When reading the poems of the Promised Messiah[as] one finds couplets expressing a unique type of love and respect for the Prophet[sa] of Islām. A couplet from one of his poems states:

"Next to God, I am intoxicated with the love for Muhammad[sa];

If this is disbelief, then by God I am a firm disbeliever."

(Dur-e-Samīn English Translation p. 12)

In another instance, he writes:

"That guide of ours, with whom everything is illumined;

His name is Muhammad[sa] he is my beloved.

All prophets are pure one better than the other;

But, from God Almighty he is the best of creation."

(Dur-e-Samīn English Translation p.69)

Sadly, one finds that the Promised Messiah's[as] opponents claim that God forbid, he considered himself to be superior to the Holy Prophet[sa]. Unfortunately, these claims are of those who wish to spread false allegations regarding the Promised Messiah[as]. In reality, the Promised Messiah[as] considered everything he had been blessed with by God to be because of the status of the Holy Prophet[sa]. He credited his bounty of blessings to the love and obedience he had for the Holy Prophet[sa]. The Promised Messiah[as] states:

"I cannot acquire any degree of honour or excellence, nor any station of exaltation or nearness to God except through sincere and perfect obedience to the Holy Prophetsa. Whatever is bestowed upon me is by way of reflection of, and through, the Holy Prophet[sa]."

(Izāla Auhām, p. 138)

There are countless incidents, writings, couplets and sayings of the Promised Messiah[as] that all bear witness to the high status that he held for the Holy Prophet[sa]. Thus, it is not possible for one to cover even an iota of the love and devotion the Promised Messiah[as] had for the Holy Prophet[sa] in a single piece of writing. However, what can be admitted, even by the most bitter opponents of the Promised Messiah[as] after observing his life is that the Promised Messiah[as] was indeed the perfect representation of the following hadith of the Holy Prophet[sa] narrated by Hazrat Anas[ra]:

"None of you will have faith till he loves me more than his father, his children and all mankind."

(Sahīh Bukharī)

Shall I Not be a Thankful Servant?

(Ansar Raza, Missionary Scarborough, Canada)

What is Shukr?

Shukr (شُکر) means to be grateful for a favour. The one who does that is calledشاکر. The antonym of shukr is کفر, which means ungrateful. The difference between شُکر and حمد is that حمد is the praise of a quality found in someone. Though Qur'ān and Sunnah advise us to be grateful to Allah, it is also explicitly stated that it is for our own good.

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهٖ

"And whosoever is grateful, is grateful for the good of his own soul" (27:41) . Allah, being غنی and صمد (Self-Sufficient) , does not need our gratitude and worship at all. We are not harming Him or benefiting Him in any way by worshiping Him or disobeying Him.

Shukr by action

Expressing shukr for Allah is defined as the mentioning of Allah's Blessings upon the slave's tongue, the slave's recognition of these blessings in his heart, and obedience of the limbs due to these blessings. Being thankful to Allah does not mean to only say "اَلْحَمْدُ لِلّٰهِ" or doing a quick sajdah when we feel blessed. The Holy Qur'ān and Sunnah teach us that shukr is done by our actions. In every Salāt we say إِيَّاكَ نَعْبُدُ 'Thee alone do we worship'. Allah says that if you really worship Me alone, then be grateful to Me.

وَاشْكُرُوْا لِلّٰهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُوْنَ

"and render thanks to Allah, if it is He Whom you worship"(2:173). Allah says to Hazrat Sulemān[as]:

اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا

"Work ye, O House of David gratefully" (34:14). Notice here that Allah did not just say, "Be grateful!", but He said to work in gratitude. Shukr or gratitude is shown through deeds. The Holy Prophet[sa] taught us that we must show our thankfulness to Allah by waking up in the middle of the night and worshipping Him as much as we can. The Holy Prophet[sa] was not commanded to worship to this degree but rather it was a complete act of love, devotion and thankfulness to Allah that made him reach the apex of human standards.

Allah is Al-Shakūr—The Most Appreciative

When this word شکور or شاکر is used for God, it means the most Appreciative; the One Who appreciates, acknowledges, and gives due reward of good deeds to men. Allah says in the Qur'ān that our good deeds do not go in vain. It may be difficult for us to fast some extra days. It may be hard for us to get to sleep early so that we can wake up at night. But we should not forget that we are worshiping Al-Shakūr, The Most Appreciative. He accepts the little from our good deeds and repays us with a great reward. A small good deed, done even towards an animal, sincerely done for Allah, can earn Allah's forgiveness and appreciation. The Prophet[sa] said:

رَجُلٌ سَقَى الْكَلْبَ فَشَكَرَ اللّٰهُ لَهُ فَغَفَرَ لَهُ

"A man gave water to a dog. Allah thanked him for that deed and forgave him."

(Bukharī Kitābul Mazālim)

All Prophets[as] were grateful men

Being grateful to Allah is an inalienable and fundamental part of the characters of Prophets of Allah. Allah said about Hazrat Ibrahīmas in (16:22) ...شَاكِرًا لِّأَنْعُمِهٖ "Grateful for His favours"; and about Hazrat Noahas in (17:4) Allah says: إِنَّهٗ كَانَ عَبْدًا شَكُوْرًا "He was indeed a grateful servant".

The Holy Prophet[sa] was the most grateful to Allah

Being the perfect exemplar and possessing all good moral characteristics, the Holy Prophet[sa] was also the best and the most grateful servant of Allah. At night, between the prescribed services, he spent long hours in Prayer. He stood so long in Prayer that sometimes his feet would become swollen. 'Ayesha[ra], his beloved wife, asked him afterward, "O Prophet of Allah, why do you undergo so much hardship despite the fact that Allah has pardoned for you your earlier and later sins?" He[sa] responded,

أَفَلَا أَكُوْنُ عَبْدًا شَكُوْرًا؟

"Should I not become the most grateful of His servants?"

Notwithstanding his most sublime act of gratitude expressed through supererogatory worship day and night, spending in the way of Allah, the Holy Prophet[sa] used to pray to Allah to grant him more strength and help him to be more grateful in these words:

اَللّٰهُمَّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا

(Abu Dawood Kitābus-Salāt)

Our Dear Master Hazrat Khalīfatul Masīh V (may Allah be his Helper) narrated in his Friday Sermon

delivered on October 23, 2020 that the Holy Prophet[sa] taught Hazrat Muaz bin Jabl[ra] to pray:

اللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

"O Allah, help me to remember You, to be thankful to You and to worship You in the best way." After every meal he used to express his gratitude to Allah for the food:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

(Tirmidhī Abwābud-D'awāt)

After waking up he said:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

"Praise is due to Allah, Who gave us life after our death (sleep) and unto Him is resurrection."

(Bukharī Kitābud-D'awāt)

The Holy Prophet[sa] was also the most grateful to mankind

The Holy Prophet[sa] was also grateful to anyone who did a favour to him and repaid that favour by praying for that person. He said:

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللّٰهَ

"Whoever does not thank the people has not thanked Allah."

(Tirmidhī Abwābul Birra wal-silata)

In the Holy Qur'ān we are advised that if someone gives us a gift, a favour or even Salam (salutation) we should reciprocate it better than that and if we can't then return in the same manner.

وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَاۤ اَوْ رُدُّوْهَا

And when you are greeted with a prayer, greet ye with a better prayer or at least return it (4:87). In the light of this advise, the Holy Prophet[sa] also advised us saying:

وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتّٰى تَرَوْا اَنَّكُمْ قَدْ كَافَاْتُمُوْهُ

"and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him."

(Abu Dawood Kitābus-Zakāt)

True Believers are always grateful to Allah

The Holy Prophet[sa] stated that a true believer is always grateful at the time of delight and steadfast at the time of plight.

قَالَ رَسُوْلُ اللّٰهِ عَجَبًا لِاَمْرِ الْمُؤْمِنِ اِنَّ اَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِاَحَدٍ اِلَّا لِلْمُؤْمِنِ اِنْ اَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَاِنْ اَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ

The Holy Prophet[sa] said: "Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer. For if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it."

(Muslim Kitābus-Zuhud war-Raqāiq)

May Allah enable us to follow the footsteps of the Holy Prophet[sa] and make us His truly grateful servants and thank Him in the best and most beautiful way. Āmīn

"Is it not a most wonderful thing to have happened that in an age when all the great nations of the world possessed a plenitude of financial, military and intellectual means, a mere penniless orphan, who was powerless, helpless, unlettered and unaided, brought forth such resplendent teachings which, with their conclusive arguments and irrefutable proofs, dumb-founded every opponent? It also exposed the mistakes and faults of such scholars who in their conceit boasted of being great philosophers and men of wisdom. In spite of his being poor and helpless, he rose to great power and dethroned many a mighty king and in their place installed the poor. If this was not from Allah, what else was it? To conquer and excel the whole world in wisdom, in knowledge and in strength, can all this be accomplished without the help of Allah?"

(Brāhīn Ahmadiyya: Rūhani Khaza'īn, Vol.1, p. 191)

Majlis Anşārullāh Canada
National Virtual Ta‘līmī Rally 2020

(Khalid Mahmood Sharma, Additional Qaid Talim Majlis Ansarullah Canada)

By the grace of Allah the exalted, Majlis Anşārullāh Canada held its First National Virtual Ta‘līmī Rally on December 13 2020.

Hazrat Amīr ul Mominīn Khalīfatul Masīh V (May Allah be his Helper), on the request of the respected Sadr Majlis Anşārullāh Canada, had graciously granted approval for the National Ta‘līmī rally to be held virtually i.e. Online. Prior to the National Virtual Ta‘līmī Rally, under the auspicious instructions of Hazrat Amīr ul Mominīn (May Allah be his Helper), respected Sadr Majlis Anşārullāh Canada guided the Ta‘līm department to hold Ta‘līmī competitions virtually across Canada. As per the direction provided, the Ta‘līm department of Majlis Anşārullāh Canada organized the educational competitions virtually at local and regional levels. It is worth mentioning here that by the grace of Allah the exalted, a separate Virtual Ta‘līmī rally was also organized for Western Canada.

Due to the virtual nature of the event and considering potential challenges that some Ansār may face for not being tech savvy, a virtual practice run was organized a week before the actual event. The main objective of the practice session was to make certain that all the participants were aware of the flow of the program, know their virtual rooms to connect to, and meet the technical requirements to connect and present without any issues. The practice session served the purpose and by the grace of Allah, the actual run went smooth and both the participants and audience had a great experience.

The National Virtual Ta‘līmī Rally began with the opening ceremony at 11:00 a.m. Eastern Time with the recitation from the Holy Qur’ān. Respected Ghulam Misbah Baloch Sāhib, Naib Sadr Saf Dom, recited the portion from the Holy Qur’ān Surah Al-Furqān verses 63 to 67 with both Urdu and English translation. Respected Abdul Hameed Warraich, Sadr Majlis Anşārullāh Canada, then inaugurated the Rally. In his opening speech, respected Sadr Sāhib quoted faith inspiring events from the life of Hazrat Dr. Mir Muhammad Ismail Sāhib(ra) regarding his personal experience about the existence of God. He advised all Ansār brothers to strive for nearness to God, offer the five daily prayers and Tahajjud prayers regularly. In the light of the instructions received from our beloved Huzoor (May Allah be his helper), he emphasized on adopting humbleness and becoming obedient in the true spirit. He reminded all Ansār to honour their pledge by preferring faith over world and establishing a strong bond with Khilāfat. The opening session was moderated by respected Nasir Mahmood Sāhib, Naib Sadr, Majlis Anşārullāh Canada.

The education competitions were the next after the opening session. The respective winners of the Tilāwat, Nazm, Urdu, English, French and Arabic speeches at the regional levels were in competition for the national positions and a tough but interesting competition for each was soon to begin. In the interest of time and for the convenience of participants, these competitions were organized in three virtual rooms. Each virtual room was supervised by a dedicated moderator and IT support team. Virtual Room One that hosted the Tilāwat and Urdu Speech competitions was moderated by respected Sohail Ahmed Saqib Sāhib, Qā’id Ta‘līmul Qur’ān. Virtual Room Two that hosted the Nazm and English Speech competitions was moderated by respected Qamar Ahmed Shaheed Sāhib, Nāzim Al’a Western Ontario, while Virtual Room Three that hosted Arabic and French speech competitions was moderated by respected Muhammad Mahmood Shabooti Sāhib, Qā’id Tarbiyyat Nau Muba’in. While only the moderators, judges and participants could enter in to these virtual rooms, audience were provided with a live streaming link on YouTube. Ansār from across Canada were able to watch the proceeding of the virtual rally using this link.

There were approximately 1600 viewers on YouTube and 4800 clicks for the rally that were recorded. For the interest of the audience on YouTube, a special quiz was being displayed on the screen during the competitions.

The quiz was informational and kept the virtual attendees engaged throughout the competitions. All the competitions started and finished in time and were closely contested with the results to be announced in the closing ceremony that followed these competitions.

The chief guest of the closing ceremony was Malik Lal Khan Sāhib, the National Amīr of Jamā‘at Ahmadiyya Canada. As customary, the ceremony started with recitation of the Holy Qur’ān. Abdul Khaliq Mohsin Farooqi Sāhib of Prairie Region recited the verses 52 to 54 of Surah Al-Nūr, while Muhammad Zakaria Daud Sāhib of Eastern Canada Region presented the English and Urdu translation of these verses. The recitation was followed by a poem in Urdu for which couplets were taken from Dur Samīn, the poetic collection from the writings of the promised Messiah (as) and was presented by Syed Mubashir Ahmad Sāhib of Peace Village Muqami Region. The English translation of the couplets was also provided by him. It was now the time for the results of the competitions. Respected Nasir Mahmood Sāhib, Naib Sadr Majlis Anşārullāh Canada and Moderator of the closing ceremony announced the results and being produced below.

Education Competitions Results

Competition	Position	Winner's name	Region/Majlis
Tilāwat	1	Syed Mubashir Ahmed	PV-Muqami
	1	Abdul Khaliq Mohsin Farooqi	Prairies
	2	Wissam Ul Buraki	Halton-Niagara
	3	Shafat Ahmed Nasir	Western Ontario
Nazm	1	Syed Mubashir Ahmed	PV-Muqami
	2	Raja Maqsood	Prairies
	3	Jawad Ahmed	Brampton West
Urdu Speech Saf awal	1	Kamran Ashraf	Vaughan
	2	Riaz Ahmed Bajwa	PV Muqami
	3	Munir ul Haq Shahid	Northern Ontario
Urdu Speech Saf Dom	1	Safi Rajput	Halton Niagara
	2	Abrar Mohar	Vaughan
	2	Shafiq A Qureshi	Prairies
	3	Izhar ul Haq Khan	Eastern Canada
English Speech Saf Awal	1	Kamran Ashraf	Vaughan
	2	Muhammad Zakaria Daud	Eastern Canada
	3	Abdul Ghani	Prairies
	3	Majeed Ahmed Tariq	Calgary

Category	Position	Name	Region
English Speech Saf Dom	1	Safi Rajput	Halton- Niagara
	2	Abdulraoof Alhosani	Vaughan
	2	Dr Ahsan Hashir	Toronto West
	3	Shahid Mirza	Toronto
	3	Syed Payam Nabi	Prairies
French Speech	1	Tahir Qureshi	Eastern Canada
	2	Abid Mahmood	Eastern Canada
Arabic Speech	1	Yaseen Shareef	Northern Ontario
	2	Ayub Ahmed	Prairies
Essay writing Urdu	1	Muhammad Sultan Zafar	Spring Valley,Brampton
	2	Ghulam Murtaza Zafar	London-Western Ont
	3	Riaz Ahmed Bajwa	PVCE
Essay writing English	1	Muhammad Ramzan Sajid	Weston Islington
	2	Mansoor Ahmad Malik	PVSW
	3	Shawkat Khan	Mcknight-Calgary

Respected Sanaullah Khan Sāhib, Qā'id Ta'līm, Majlis Anşārullāh Canada presented the National Virtual Ta'līmī Rally report. He thanked respected Amīr Sāhib Canada and members of the National 'Āmila for their prayers and cooperation. He also thanked all the missionaries for their kind guidance and prayers in making the program successful. He mentioned the team of volunteers who were engaged tirelessly for the planning and execution of this program. He thanked and requested for prayers for the Naib Sadr, respected Nasir Mahmood Sāhib who served as Nāzim Al'a for the rally. He was assisted with four Nāzimīn that included Naib Sadr, respected Arshad Malik Sāhib as Nāzim Judges, Qā'id Tarbiyyat respected Muhammad Kaleem Sāhibas as Nāzim Publicity, Naib Qā'id Ishā'at respected Fakhar Chugtai Sāhib as Nāzim IT and Qā'id Ishā'at respected Kashif Bin Arshad Sāhib as Nāzim Result & Google Marking Sheet.

The next was the concluding address by respected Malik Lal Khan Sāhib, the National Amīr of Jamā'at Ahmadiyya Canada. Respected Amīr Sāhib called upon the Ansār brothers to read the Holy Qur'ān regularly and ponder upon its meaning. He further stated that Ansār brothers needed to ensure that the Holy Qur'ān was the most read and reflected book in their lives.

After the concluding address, all participants including the online viewers, reiterated the pledge of Anşārullāh with Respected Abdul Hameed Warraich Sāhib, Sadr Majlis Anşārullāh Canada.

Finally, respected National Amīr of Jamā'at Ahmadiyya Canada led the prayers and thus bringing the First National Virtual Ta'līmī Rally to an end.

Khaksar, at the end, once again very humbly, request for prayers for respected Qā'id Ta'līm Sanaullah Khan Sāhib, the team of all volunteers and Khaksār Additional Qā'id Ta'līm, Khalid Mahmood Sharma (In Charge Ta'līmī Rally). May Allah the exalted accept the endeavors of all the volunteers and participants and bless them with the greatest reward. Amīn

10th ANNUAL MUSLIMS FOR REMEMBRANCE DAY EVENTS

(Farooq Shahzad, Additional Qaid Isar Majlis Ansarullah Canada)

By the grace of Almighty Allah, Remembrance Day event was celebrated at below mentioned 18 locations in Canada by Majlis Ansar ullah under the banner of "Muslim for Remembrance".

Qiadat Isar with the help of Regional Nāzimeen Isar was able to establish these successful events.

1. Brampton East & West – November 8th
2. Calgary – November 6th
3. Durham – November 8th
4. Guelph – November 8th
5. Halton Niagara – November 8th
6. London – November 8th
7. Milton East & West - November 8th
8. Mississauga North & East – November 6th
9. Montreal – November 8th
10. Ottawa – November 11th
11. Peace Village/ Vaughan – November 8th
12. Regina – November 7th
13. Saskatoon – November 6th
14. Scarborough – November 11th
15. Toronto West – November 11th
16. Windsor – November 7th
17. Winnipeg – November 8th
18. British Columbia

A special letter of encouragement was also delivered by Honorable Prime Minister of Canada.

Alongside Jamā'at dignitaries, many notable friends outside of Jamā'at also graced the occasions, these include:

- 15 Members of Parliament & Provincial Parliament
- 11 Mayors & Local Councillors and
- Number of Representatives from Legion Office

During these events Majalis were able to raise $10,609 which were either deposited with local legions or are in the process of deposit.

The detailed report of few events is as under:

PEACE VILLAGE & VAUGHAN

Remembrance Day campaign started on October 30 with 14-day exhibition at Tahir Hall.

The main event of Muslim for Remembrance Day under Majlis Anṣārullāh Canada was held at Tahir Hall. The event was honoured by the following dignitaries.

- Malik Lal Khan Sahib - National Amīr, Ahmadiyya Muslim Jamā'at Canada
- Abdul Hameed Warraich Sahib - Sadr Majlis Anṣārullāh, Canada
- Maulana Abdul Rasheed Anwar Sahib - Missionary In-Charge, Canada
- Asif Khan Sahib - National Secretary Umūr Kharjiah (Public Relations), Canada
- Maulana Mirza Muhammad Afzal Mirza Sahib - Missionary Peace Village Imārat
- Nadeem Mahmood Sahib - York Region School Board Trustee
- Deb Schulte - MP
- Stephan Lecce – MPP & Ontario's Minister of Education
- Michael Tibollo – MPP & Associate Minister of Mental Health and Addictions

- Mario Ferri - Deputy Mayor and Regional Councillor
- Gino Rosati - Local and Regional Councillor
- Marilyn Iafrate – Councillor, Maple & Kleinberg

Small speeches were made by

honorable guests after which silent prayer was led by Malik Lal Khan Sahib to conclude the event.

BRAMPTON EAST & WEST

Remembrance Day was observed under the pandemic restrictions this year on November 08, 2020. Sadr Sahib Anşārullāhhas advised Nāzim A'lā sahib Brampton West to spearhead the program this year along with local Imārat.

Event team went to Legion # 15 (Brampton West) to invite the veterans for the program under Qā'id sahib Isar's advise on October 14th. The team also presented the Legion with cheque of $500.00 and promised to present another cheque of $750.

The program was held at Mubarak mosque on November 8. Cheque of $750 was presented by Nā'ib Sadr Nasir Mahmood Sahib to veterans of legion 15. Nā'ib Sadr Sahib and members of Regional Amla placed poppy on the wreaths towards the end of the program. Team of 6 ansar members from both regions helped in winding up and cleaning activities.

DURHAM

By the grace of ALLAH, Majlis Anşārullāh Durham got the opportunity to celebrate Remembrance Day Program under the banner of "Muslim for Remembrance" on Sunday November 8th, 2020 at Bait ul Mahdi Mosque in Durham. Due to COVID, only limited people could attend in-person. The program was broadcasted on Youtube for the benefit of members to watch live streaming.

10 non-Ahmadī guests including MPP, Local councillors, representatives from legion offices of Ajax & Pickering and members of other communities attended in-person. Nā'ib Sadr Sahib. Majlis Anşārullāh Canada, Regional Nāzim A'lā Sahib, Murabbī Sahib and Local Sadr Sahib were also present.

OTTAWA

This has been a long-time practice of Jamā'at Ottawa East to join local church for Remembrance Day every year. This year Church cancelled all the activities regarding Remembrance Day due to COVID-19. Under the instructions of Majlis Anşārullāh, the Canada Jamā'at took initiative to arrange a virtual Remembrance Day program and invite locals to participate. Church happily agreed to join the virtual program. Both members of parliament also joined. MPP Amanda Simard joined live and addressed while MP Marie France Lalonde sent her recorded message that was shown in live program. Two members of church also addressed live. Amīr Sahib Ontario East and Murabbī Sahib also addressed live. In the end wreath laying was shown live where 7 wreaths were laid.

MONTREAL

The Montreal Anşārullāh took lead in the Remembrance Day Ceremony 2020 and got the assistance of the Local Imārat. We finalized the date for the event on November 8th, 2020, to coincide along with the National Aboriginal Veterans Day.

The event was covered by CTV News Montreal on Twitter, their News App, and Web page. We had 9 dignitaries participated either live or via a pre-recorded message. They were as follow:

1. Mary Deros, City Counselor
2. Abdelhaq Sari, City Counselor
3. Paule Robitaille, MNA
4. Christine Black, Mayor
5. Frantz Benjamin, MNA

Pre-Recorded Guests Videos

6. Emmanuel Dubourg, Federal Deputy
7. Guy Ouellette, Provincial Deputy
8. Giuliana Fumagalli, Mayor
9. Richard Marceau, CIJA's Vice President of External Affairs and General Counsel.

The attendance of online viewers was 85, plus 18 members who participated live on Zoom. After the event there were more views that put the actual number in hunderds.

By the Grace of Allah, we were able to raise $2,000.00 which were to be distributed among five legions.

LONDON

Program held on Nov-8th, 2020 Sunday. 2:00 PM to 3:00 PM virtually. The following dignitaries from Local legion Branches (501 and 533) and City of London participated and appreciate the Ahmadiyya Muslim Jamā'at Elder Association's efforts and campaign "Muslim for Remembrance Day":

1. Honorable Mayor London Ed Holder
2. Liberal MP, Kate Young
3. Conservative MP, Karen Vecchio
4. MPP, Terrance Kernaghan NDP
5. President from Royal Canadian Legion Br. 533 and Br. 501

Donation collection was done online and on Jamā'at Receipt book. Total collection is $1,470.00

Program ended with Regional Amīr Dr. Aleem Khan Sahib's speech, vote of thanks and silent prayer.

GUELPH

The Program was recorded and then Telecasted on YouTube channel at the advertised time on Nov 9, 2020.

Za'īm Sahib contacted local Royal Canadian legion # 234. Three Legion members recorded their messages that were part of the program. Mayor of City Guelph also recorded the message and appreciate the effort done by the AMJ Elder Association in regard of Remembrance Day.

Donation collection ~ $600

Legion held a ceremony on December 10,2020. This donation was present by Za'īm Sahib Majlis Guelph to Legion in that Ceremony. By the grace of Allah, Majlis Anşārullāh Guelph presented Wreath at the Memorial Place for the first time in City of Guelph.

WINDSOR

The program was held virtually and broadcasted live on Nov 7 at 11 am. Legion Representatives and Mayor City of Windsor participated in the live program.

Majlis also helped/arranged to sell poppy flowers on a store with all precautions.

Windsor Star news paper covered the program as follows:

LOCAL NEWS

Muslims mark Remembrance Day with virtual event

BY JULIE KOTSIS, WINDSOR STAR
NOVEMBER 9, 2020 AT 7:20 PM · 2 MIN READ

The Ahmadiyya Muslim Jama`at Windsor community marked Remembrance Day with a virtual ceremony Saturday, calling for respect and gratefulness for those who fought for Canada.

"We often take for granted the very things that deserve our gratitude," said Imam Zeeshan Ahmed. "And in times of peace and tranquility, we often forget times of adversity and hardship thus becoming ungrateful.

PRAIRIES REGION

Alhamdulillah, Prairie region was able to conduct three Muslims for Remembrance Day virtual events and one Live event in mosque after Jumma Prayers. This event was also covered by media.

Saskatoon North and South held live Muslims for Remembrance Day event on Nov 06, 2020 at Bait-ur-Rahmat mosque.

Edmonton East and West jointly conducted Muslims for Remembrance Day event virtually on Nov 08, 2020.

Regina held Muslims for Remembrance Day event virtually on Nov 07, 2020.

Winnipeg celebrated Muslims for Remembrance Day event virtually on Nov 08, 2020.

MISSISSAUGA

Audience: 49 Members of Mississauga chapter took part in this live meeting along with local Amīr Sahib, Abdul Majid Qureshi who at the end of the program thanked all the guests and led all the members in silent prayers.

TORONTO WEST

By the Grace of Allah on November 11, 2020, at 11am Toronto West's Remembrance Day Program was broadcasted live on YouTube. MP Honorable Judy Sgro, local MPP and local Councillor also gave their remarks. National Amīr Sahib Canada gave closing remarks and led the silent prayers at the end.

Alongside the program, efforts were made to raise money for the local legion for veterans. Alhamdulillah Anṣārullāh raised 526 dollars.

TORONTO

Toronto Ahmadiyya Elders Association has celebrated the Virtual Remembrance Day on November 11 at 10 am.

During the program Message of President Legion office was relayed. MP John McCay, MP Salma Zahid, MPP Mitzi Hunter Addressed live. Total collection of Remembrance Day is $2,200 including Durham and Markham Majalis.

National Majlis ʻĀmila Anşārullāh Canada 2021		
#	Department	Name
1	Sadr Majlis	Abdul Hameed Waraich sahib
2	Nā'ib Sadr Saf Dom	Maulana Ghulam Misbah Balouch sahib
3	Nā'ib Sadr	Nasir Mahmood Ahmed sahib
4	Nā'ib Sadr	Mohammad Arshad Malik sahib
5	Nā'ib Sadr	Ata Ur Rab sahib
6	`Umumi	Asim Mahmood Bhalli sahib
7	Additional `Umumi	Muhammad Afzal Malik sahib
8	Tablīgh	Muhammad Abdullah sahib
9	Tarbiyat	Muhammad Kaleem sahib
10	Taʻlīm	Sanaullah Khan sahib
11	Additional Taʻlīm	Khalid Mahmood Sharma sahib
12	Ta'līmul Qur'ān	Sohail Ahmad Saqib sahib
13	Isār	Syed Farooq Shahzad sahib
14	Additional Isār	Munir Ahmed Chaudhry sahib
15	Zahanat wa Sehat Jismani	Muhammad Akbar Bhatti sahib
16	Additional Zahanat wa Sehat Jismani	Ataul Qayum sahib
17	Māl	Ataul Majeed Zafar sahib
18	Additional Māl	Atta Mohey Ud Din sahib
19	Waqf Jadīd	Shafiq Khan sahib
20	Tahrīk Jadīd	Saadat Joya sahib
21	Auditor	Abrar Mohar sahib
22	Tajnid	Faisal Ahmad Khan sahib
23	Ishāʻat	Kashif Bin Arshad sahib
24	Tarbiyat Nau Mubā'iʻīn	Muhammad Mahmood Shabooti sahib
25	Za'im Aʻlā Peace Village Muqāmi	Muhammad Ahmad sahib
26	Muʻāwin Sadr	Mohammad Naeem Mian sahib
27	Muʻāwin Sadr	Nasiruddin Iqbal sahib
28	Muʻāwin Sadr	Khawaja Imtiaz Ahmad sahib
29	Muʻāwin Sadr	Fateh ud Din sahib
30	Muʻāwin Sadr	Fakhar Ahmad Chughtai sahib
31	Rukn e Khasoosi	Mirza Naseer Ahmad sahib
32	Rukn e Khasoosi	Sheikh Abdul Wadood sahib

Regional Nāzimeen-e-A‘lā 2021		
#	Region	Name
1	Nāzim-e-A‘lā Illaqa Western Canada	Nasir Yar Ahmad sahib
2	British Columbia	Rasheed Ahmad sahib
3	Calgary	Javed Kahloon sahib
4	Prairies	Dawood Ismail sahib
5	Atlantic Canada	Dr. Mohammad Sadiq Boodhun sahib
6	Eastern Canada	Ijaz Ahmad Rajput sahib
7	Brampton East	Naseem Ahmad Chaudry sahib
8	Brampton West	Naveed Amer Choudhary sahib
9	Mississauga	Amir Anees sahib
10	Toronto	Mohammad Ishaq Sajid sahib
11	Toronto West	Syed Saleem Ahmed sahib
12	Peace Village Muqāmi	Muhammad Ahmad sahib
13	Northern Ontario	Khalid Mahmood Khokhar sahib
14	Vaughan	Nasir Ahmed Sheikh sahib
15	Halton-Niagara	Ghulam Ahmad Maqsood sahib
16	Western Ontario	Qamar Ahmad Shaheed sahib

Writing for Nahnu Anşārullāh

Nahnu Anşārullāh is the magazine of Majlis Anşārullāh Canada. We need Anşār brothers to write for it. You can write any Articles or Poems in English, Urdu, French and Arabic and send them for publishing through your Muntazim Ishaat or through email to ishaat@ansar.ca.

If you are writing articles, please send it typed in word or google docs. Also if you use any material from Quran, Hadith or any other book then please provide the reference of the material that you have used.

(Qiādat Ishā‘at Majlis Anşārullāh Canada)

Department of Rishta Nāta
Jamā‘at Ahmadiyya Canada

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّ اجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿۷۵﴾

And those who say, ‘Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

ور وہ لوگ جو یہ کہتے ہیں کہ اے ہمارے ربّ! ہمیں اپنے جیون ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔ (سورۃ الفرقان ۔ آیت ۷۵)

Nikah is my Sunnat. اَلنِّکَاحُ مِنْ سُنَّتِیْ نکاح میری سنت ہے۔

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